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NEW ESSAY OF JOHN FOSTER.

The following is an extract from the most recent production of this celebrated author of "Essays on Decision of Character," &c. which have commanded such uncommon admiration. That from which we now copy, is just published in this city [Boston] by Mr. S. H. Parker, and by Messrs. Crocker & Brewster. It is designed as preliminary to the reading of Dr. Doddridge's Rise and Progress of Religion in the Soul," and is on "the importance of considering the subject of Religion." The following brief specimen will convey some idea of the author's peculiarly ingenious and original manner of discussion. After very forcibly stating some of the disadvantages of such a persuit of secular interests as excludes God and religion, the author thus appeals to facts, in an

ADDRESS TO MEN OF THE WORLD.

If your devotedness to the world be thus a fatal alienation from God, it is comparatively but little to add, that it places you out of fraternity of feeling and character with the best and noblest of mankind. This may generally not cause you much mortification; and, lest it should do so, you have recourse to the expedient of depreciating the religious character, as exemplified in those who professedly bear it. But your attention must have been sometimes arrested by such examples, on record or in the living world, as defied your self-defensive malice. You have beheld a real, unquestionable devotion to God, to truth, to holiness, and to another world. You have observed men living in habitual acknowledgment of the divine presence and authority; preserving a faithful conscience and obeying it, in scenes of temptation; maintaining fidelity to their high principle through all changes of season and condition; amidst the troubles of their lot deriving consolation from above and from hereafter; throughout their mortal course still looking forward to the end; and terminating it in the assurance that they were "dying in the Lord." There was left you no cause or power to doubt that this was all genuine, and you felt self-convicted of baseness, if you affected to question it. You were also constrained to admit, that these are the true exemplifications of religion; and that, therefore, all cavils raised against it from the unworthy character of many of its ostensible adherents, are wickedly dishonest. To say that but few professed religionists exhibit this combination of qualities in such high excellence, is saying nothing, unless you could assert that such excellence, when it does exist, is something more, or something less, than religion.

It is a matter of great difficulty to decide, what degree of deficiency of such a character may not be incompatible with the essential of personal religion. But at all events, here are placed in your view those whom religion has rendered the very best of the human race. Nor can you evade the point for which we cite them by saying, they were recluses and ascetics, and therefore inappropriate examples for any use of condemnatory comparison with you, who are nececessarily occupied with the business of the world. For many of them were much and variously employed in that business; and showed how religion may be mingled with secular interests and transactions, so as to retain its own brightness, and throw lustre on them.

Now, we are confident you cannot deny that there are moments of transient light on your mind, when the conviction comes upon you, that this is the worthiest, noblest, most admirable order of human character; however indistinctly you may apprehend some of the most refined principles on which it is formed, and however disposed you may be to the imputation of mysticism and excess. On any question arising in your reflections, *who* are the most truly estimable and dignified, the most wise and the most safe, your thoughts involuntarily glance toward this class of men, and you cannot make them fix on any other. They are the honourable and select of mankind, the "people favoured of the Lord," and Balaam cannot blast or degrade them for you.

And shall it be your only regret that you cannot reduce them to your own level? Would you deem it a desirable thing that they could be re-converted (such as are living) to that worldly character which now separates you so far from their community; so that there should be none to shine in contrast with you, as exemplifying the possible glory of that nature which you degrade? Reflect soberly whether, if you *did* see, and feel, and act, like the best of those men, it would not be a most happy change from your present condition. Would it not be happy that the state of your mind corresponded to *one* inspiring sentiment of these men,—that they have a Master in heaven whom it is delightful to serve; to *another*, that no faithful effort or sacrifice will, as to its reward, be lost; to *another*, that every victory over sin surpasses the value of all worldly successes or triumphs; to *another*, that their guilt is pardoned through the divine mercy; to *another*, that they, and all their concerns, are under a sovereign guardianship which can never err or fail, and that, therefore, in every juncture they have the mightiest Power in the universe at hand for their assistance; and to still another, that one sensible interest in transacting the successive affairs assigned them in this world, is in the circumstance, that each one accomplished has carried them so much farther toward quitting the whole, for something better? Comprehend in the account whatever other things form a part of the difference which religion makes between them and you; allow this difference to verify itself to you as a reality; and then say, whether you can be fully content and self-complacent in standing thus dissociated. Estimate impartially any favourite worldly object, pursued or possessed, and think whether that would not be well surrendered to place you in a community of situation with these Christian spirits. In a lucid hour, you cannot but perceive that, by being associated with them in congeniality of feeling and action, you would be in harmony with those grand laws and relations of your existence with which you are now at variance, and often at war. Those bonds of connexion with the highest objects, adamantine bonds, which with all your striving you cannot break, but which you now feel, when recognized at all, as fatal chains to what you cannot love, and to a doom which you dread and cannot escape, would then be vital conductors through which you would communicate with heaven. United to that assembly, you would stand on a ground where beams descend from the eternal sun, where angels visit, where afflictions are turned to blessings, where death is divested of his terrors. You would be able to say, with cordial emphasis, Wherever their souls shall be, there let mine be for ever.

On the other hand, look at the men with whom you are now conjoined and assimilated. As your own men of the world, the models to which you conform yourselves, the class with whose destiny you are committing your own, it might be presumed they should have your approbation, your confidence, your sincere affection. But is it so? Take an honest account of what you think of them, in moments when you are drawn a little aside from the bustle in which you are mingled with them, and when, for a short time, you feel your league with them somewhat relaxed. At such times, you will have found yourself looking at them with a cold, keen, judicial inspection; recalling to mind their conduct toward one another or yourself; observing their mouves, and admitting an estimate of these men of your preference and fraternity. The narrowness of their purposes, their selfishness, the world-hardened cast of their feelings, and their unsound principles, stood palpably exposed in your view. Confess how often you have been thrown into a very different train of thinking of them from that of considering them as your *friends*, your own chosen favourite class. Confess that you do not, and cannot, feel a genuine esteem for them, not to say affection or veneration. You do not repose a tranquil confidence in them. You have to watch, and guard, and surround yourselves with every precaution. With many of them, you find yourselves in undisguised competition; and with your very allies and coadjutors you dare not remit the exercise of a silent vigilance on their movements, and all the indications of their dispositions and designs,—a vigilance which, you need not doubt, is exercised on you in return. What invaluable beings you are to one another, if you be right in this reciprocal distrust!

Even as to religion, careless as you are about it, you occasionally feel a certain indistinct impression, that some other worldly men are too careless; especially when you observe any of them, in declining health, or far advanced in age, as eagerly intent on worldly pursuits as if they had the assurance of half a century of life before them. You could not avoid some perception of incongruity in this, which has betrayed you into the expression. It is really time for that man to begin to think a little of other concerns. It may very possibly have happened to you to be disgusted, and almost shocked, to see one of your thorough men of the world resuming all his ease, vivacity, and ambition, for playing his part in it, with hardly the shortest interval after some sad event in his family or nearest connexions. If such an event brought him an accession of temporal advantage, he waited, perhaps, barely "one little month," to rush, with the impulse of his new forces, and the exultation of having acquired them, into the busiest or the gayest scenes of life. Supposing, again, that you have been dangerously ill, and visited by one of your fraternity,—you have seen what a man of the world can do in the way of consolation. What was the balm which that physician applied? If you could not believe the assurances which he made you, (whether he thought so or not,) that you would recover, what resource was presented to you besides?

In short, you will not deny that, if there could be given you what you could believe to be an undeceptive presage, that though associated with the men of the world now, you should not be so hereafter, it would please you exceedingly. We mean, it would do so at those most thoughtful seasons, when the real quality of your worldly association, its heartlessness, its want of mutual approbation, its poverty of the means of alleviating sorrow, and its destitution of moral dignity, are exposed, in a degree, to your reluctant apprehension; and when to all this is added, that its advantages and pleasures, whatever they may be, are limited, both in fact and hope, to a diminutive portion of your existence. This closing consideration throws a deeply melancholy character over the whole vast spectacle of your multitudes and activities. A crowd of human beings in prodigious ceaseless stir, to keep the dust of the earth in motion, and then to sink into it, while all beyond is darkness and desolation! It is as if a great army, appointed to march on some magnificent enterprise of distant conquest, should confine themselves to waste all their energy in an idle tumult of strifes and revellings in their camp, and obstinately stay on the ground to perish away, and be interred there.

On a whole view of these representations, it must needs appear, that, in your devotion to the world, you are losing the grand object of your existence. This is the plain brief sentence on your course of life. And it is most striking to think how insignificantly it may sound to you, whose guilt and calamity it pronounces. Will you say what combination of words that you could hear, would pass more lightly off. You have heard it, and, perhaps within a few minutes after, retained in your consciousness no trace of any thing impressive having been made sensible to your mind. Are you not tempted to repeat it, for the mere curiosity of observing how much at ease you can be with what seems of such formidable import; as if you were playing with a snake, rendered harmless by the deprivation of its fangs, or by your possessing the Egyptian's charm against them?—*Christian Watch.*

DESCRIPTION OF SARDIS,

In a letter from the Rev. Elnathan Gridley, American Missionary in Asia Minor, to one of the Editors of the New-York Observer, dated

Smyrna, June 4, 1827.

My dear Sir,—A few weeks since I visited Sardis, the ancient capital of Lydia and the seat of one of the Apocalyptic Churches. It is about forty miles east of Smyrna, on the south side of the beautiful plain of the (river) Hermus, which is here about eight miles in breadth. It commands to the East and West a very extended prospect, and was indeed 'beautiful for situation.'

Along the West of the city flowed the Pactolus, celebrated by the Poets for its golden sands: and along the East, another stream equal to the Pactolus in size. They are very considerable and pretty mill streams, and are so situated, that with the utmost ease, the whole city might have been watered by them. That these rivers really contained golden sands, I have little doubt, as they still bear plentifully along in their current, that red ferruginous dust, in which gold is usually found.

The walls of Sardis are still easily to be traced, in almost their whole extent. The city was triangular, having its greatest length on the North, which does not much exceed half a mile. On this side, the wall consisted of a mound of earth two hundred feet in thickness, and secured on the outside by a wall of stone. From each extremity, and by a very irregular course, walls of a much less thickness, and constructed of stone, were carried back to a small but elevated point, on which stands the Citadel.

The most considerable ruins still remaining within the walls, are those of two churches and a Palace.

The churches are both on the same plan. The largest is 150 feet by 60. On the South side, there are four pillars equidistant from each other, and on the North two, which are the corners. These pillars are ten feet square, and to the height of twelve feet, of marble: which finishes with a beautiful wrought cornice, setting out ten inches from the wall. Above this, they are of brick; which appears to have been carried over in arches from column to column. The ends were semi-circular walls of marble. What still remains, shows them to have been truly splendid edifices; and if they are churches erected by the Christians of Sardis, as all tradition declares, and as there seems no reason to doubt, it shows something of the extent to which Christianity, in name at least, must have prevailed there.

But still more splendid was the Palace, generally supposed to have been the dwelling place of Crœsus, the richest of mankind. It is 350 feet long, and 250 wide. The West wall, which constituted the front, was of white marble; and the prodigious quantities now lying there in promiscuous confusion, prove it to have been of great height. The blocks are of enormous size; many single pieces being each of not less than twelve or fifteen tons. These, from the many mortices wrought in them, appear to have been joined by metalic fastenings.

Now, where these were brought from, as there is no appearance of marble in the vicinity, and by what machines they were transported, are curious and interesting inquiries.

Besides the marble wall, there were three other walls of brick, extending the whole length of the building; two of which, to the height of about twenty feet, are now standing. These are the central ones, and enclose two halls entered by arched passways, from a space in the middle. These halls are each 150 feet by 50, semi-circular at their ends; and five pilasters on each side, are attached to the wall. These walls as well as those of the churches, are constantly patroled by Storks walking to and fro, as sentinels to guard the nests which are built on every corner.

Back of the city, but within its walls, at the foot of the elevation on which the Castle stands, was an extensive Cemetery. One arch vault, fifty rods in length, still remains entire, besides many smaller ones.

About one mile from the city, back of the Acropolis, and upon the plain of the Pactolus, stood the Temple of Cybele. This is supposed to have been the work of the Lydian Dynasty. Two columns are now standing. They are of marble, 20 feet in circumference, at the (present) base, and about thirty feet high. Nearly half of their height is supposed to be concealed by the earth which has accumulated around them, from the impending structures of the Acropolis. The capitals of these columns are considered by travellers as the finest specimens of the Ionic, both in perfection of design and execution, of any now extant. These columns, it is supposed, were originally forty in number, and that the blocks of marble extending from column to column, raised to the height of sixty feet above the pavement, must have weighed twenty-four tons each. A number of these columns which have fallen, are still upon the surface. There can be little doubt that excavation would here disclose the entire parts of a most magnificent temple. But whatever lies beneath the soil of Turkey, belongs to the Grand Seignor: and such an excavation, would, by Turkish laws, be treason.

The point on which stands the Citadel, rises at least 800 feet above the plain of Sardis. It is wholly composed of a very compact red earth, filled with small stones. It is entirely inaccessible to man, except in two places. One of these is defended by a heavy wall, twenty feet high, in which are many handsome fragments of ancient sculpture, and several entire and perfectly legible inscriptions. The other pass, that by which I gained the summit, is a very narrow and difficult one. In one place for rods it is scarcely eighteen inches in width. On one side is an almost perpendicular precipice of perhaps two hundred feet, and on the other, and directly over head, upon a projecting point, less than forty feet wide at the base, and at the height of thirty feet, hangs a stone Castle, whose foundations, three feet from the outside of its walls, are left entirely unsupported by the earth, which has fallen away. This Castle, now leaning, and seeming every moment about to be tumbled down the precipice, presents the most threatening aspect.

In this narrow ridge, a little beyond, is an excavation, which was probably the dwelling place of the sentinels who used to guard the pass. It is of sufficient extent to contain two hundred men;—has two apartments;—is arched; was plastered with lime mortar, and painted. Some of the plastering still remains entire. It is carried so nearly through the ridge, that only a wall, four feet in thickness, remains on the back, through which is a regular window.

In my efforts to ascend, before reaching the pass and on the side toward the town, I found a subterranean passage, along which I crawled to the distance of 100 feet, by which I hoped to gain the summit that for some hours I had laboured in vain to reach; but was unable to proceed further. This unquestionably is a section of an old subterranean pass which led from the town to the Citadel; as I afterwards saw the place where it entered above.

I also found four earthen aqueducts, of fifteen inches aperture each, lying side by side, and in a state of perfect preservation, though unquestionably they were laid nearly two thousand years ago. The cement by which they are joined, is very white, and nearly as hard as the earthen.

The plain on the top of this very curious elevation is not more than half an acre in extent; and from this, the prospect is most beautiful. In the rear rises Mount Tmolus, to the height of 2000 feet or more, down which, in ravines, are precipitated the rivers that water Sardis. In the front on the beautiful and extended plain, are to be seen the windings of the Hermus,—the Lake Gyges,—and near it, rising like a mountain, the celebrated tumulus of Alyattes, the father of Crœsus, nearly a mile in circumference, and raised, as history declares, by the females of Sardis. Also multitudes of little tumuli, from twenty to forty rods in circumference, segments of spheres so perfect, that the eye can usually detect no irregularities. But in the midst, Sardis no longer is seen. The threatening, "I will come on thee as a thief," has been awfully executed. Half a dozen Turcoman shepherds' tents, three mud-wall cottages, and a little mill, are all that remains of Sardis.

I am this afternoon to set out for Capadocia; so adieu. ELNATHAN GRIDLEY.

CRUELTIES OF HEATHENISM.

The Pindharees once formed a body in India, somewhat similar to that of the first Mahrattas. Their growth was rapid to an extraordinary degree. When the Mahrattas—having, as it were, obtained a sufficiency of territory—ceased to spread themselves, the Pindharees who had attended their armies, were obliged to plunder the districts of their former protectors for subsistence. To the unemployed military adventurers of India, particularly to Mahommedans, the life of a Pindharee, we are told, had many allurements; but the Mahratta horsemen who possessed hereditary rights, or had pretensions to respectability, did not readily join them.

The predatory visits of these robbers were like a whirlwind or a pestilence—sudden, unforeseen, devastating. Whilst they continued their excesses, marauders of all descriptions sallied out to join them, or to profit by their presence, and whole districts became a scene of rapine, conflagration, and dismay. "The ordinary modes of torture inflicted by these miscreants, were heavy stones placed on the head or chest; red-hot irons applied to the soles of the feet; tying the head of a person into a torba or bag for feeding horses, filled with hot ashes; throwing oil on the clothes and setting fire to them, besides many others equally horrible. The awful consequences of a visitation from the Pindharees, can scarcely be imagined by those who have not witnessed them. For some time, until the districts in Malwa, Marwar, Mewar, and the whole of Rajpootana, were exhausted, and the Pindharees, were encouraged and excited to venture on more fertile fields, their ravages were chiefly confined to those countries and Berar. Little notice was taken of them by the British Government, whilst they refrained from molesting its own subjects and territories.

At length, matters took such a turn, that the British Government could no longer forbear interfering. The collision of conflicting interests and fierce chieftains, including Ameer Khan, Sindiah, Holkar, the Pindharees and the Rajpoots States, rendered the people on the British frontier miserable; all the elements of predatory power being stirred up in an unhappy range of country.

A plan of an extensive confederacy was formed to thwart, if not to overthrow, British supremacy, at the head of which was Bajee Rao.—This, however, with a genius, energy, and wisdom, upon which it is unnecessrty to dilate here, the Marquis of Hastings signally overturned.—He, by a grand stroke, succeeded in the complete suppression of the predatory system in Central India; gave peace to those desolated provinces, and security to the rest of the country.—*Calcutta Chronicle.*

THE PREACHING OF JOHN BUNYAN.

It is said of this most ingenious and pious man, that the treasures of literature were never unfolded to his mind. The Bible was his principal library. But with scarcely any other book than this, "he was the most eminent minister of his age." If usefulness may be justly considered the standard of eminence, "His name will be venerated and his books be read with admiration and profit, when the names of the *learned divines*, who carelessly and maliciously persecuted him, shall have sunk to merited oblivion."

It is related of the learned Dr. Owen, that on a certain occasion, after having heard John Bunyan preach with much power and spirituality, that on being asked if he had been to hear "the tinker," the name by which Bunyan, in reference to his occupation, was scoffingly designated, the Doctor replied,—"I have indeed! And if by a surrender of all the human learning which I have acquired, I could preach with the ability and the heavenly unction of Mr. Bunyan, the sacrifice should be cheerfully made."

Bunyan is but one instance, amongst a multitude that could be named, of the talent which might be cultivated, and of the eloquence which might be elicited, by a careful and truly conscientious and *religious study* of the book of God. The man who in his public ministrations would reason with the most effect, must argue on the principles of revelation. There is presented a system of logic, built on facts relating to God and eternity, which is unerring in all its rudiments, infallible in all its premises, and inflexibly just and correct in all its deductions. He who would arrest the conscience of the bold transgressor, or awaken the stupor of the careless and self-deceived, must pluck his arrows of conviction from the Bible, and aim them, with an eloquence which a deep acquaintance with that book can alone inspire, at the feelings, the sinful habits, and the corrupt but secrect propensities of those, whom he would recal to duty and to God.

It is because the models of inspiration are kept out of sight, and are superseded by a courtly mode of address, and a model of argument built on the basis of carnal reasoning, that so little is done by a large portion of modern preachers. They go to the people with much fancied strength; but their panoply resembles that of David, armed with Saul's armour. They return from their labour with dissatisfaction, because they see no lasting impression made on their auditory. Unlike David, they refuse the sling and the stone, a simple dependence on God and the efficacy of his truth, and disappointment is the consequence.

Let us for a moment recur to the preaching of Paul. It was said of him on a certain occasion, that "he was *pressed in spirit*," in other words, borne down with the burden of a message which he must deliver at his peril, "and testified to the Jews that Jesus was Christ." Notwithstanding the enmity and the persecuting spirit, which these nominal children of Abraham discovered in their conduct, this commission must be delivered to them by Paul, and delivered too with all the confidence of a faithful witness, who knew that he was telling the truth, and with all the eloquence of a heaven-commissioned messenger, who would announce it with the distinctness, and with the zeal and energy of one, who felt his responsibleness, and who would be "pure from the blood of all men."

That sermon too of Peter, which was probably the most convincing and eloquent he ever delivered, partook largely of ardency and zeal. He first charged on the consciences of his hearers, their wilful crucifixion of the Lord of glory. He then stated to them with clearness, that this Jesus was risen from the dead, and was exalted at his Father's right hand; that having received of the Father the promise of the Holy Ghost, he had made that display of his power and grace, which was witnessed on the day of Pentecost; and that this same Jesus was both Lord and Christ. Their sin

excited just alarm; and their anxious inquiry now was, What shall we do?—Here was a most delightful opportunity to preach the gospel; and Peter does not fail to embrace it. His consoling direction to them is, Repent, and be baptized *every one of you*, for the remission of sins. There were many who gladly received his word, and were baptized; for the same day there were added to the faithful, about three thousand souls.

[Chr. Watchman.

For the Philadelphia Recorder.

DOCTRINAL TRACTS.

Mr. Editor.—It has been occasionally suggested, in some of the religious papers of the day, that the exigencies of the country demand more Tracts of a *strictly Doctrinal character*.

If the suggestion implies, that the attention of the American Tract Society, in which the principal efforts of Evangelical Christians in this department are now united, should be especially directed to the issuing of those great discriminating doctrines of the cross in which real Christians, who worship God under different forms, agree, I entirely accord with the sentiment, and believe none embrace it more fully, or with a deeper conviction of its importance, than the Publishing Committee of that Society.

If the suggestion imports, that the Tracts circulated by the principal Tract Institutions of the country should inculcate the characteristic sentiments of any particular body of Evangelical Christians, I cannot but think it proposes what is undesirable, if not altogether impracticable.

Let individuals, and limited and local associations of men, publish and circulate their peculiarities of sentiment as far as they feel conscientiously bound to do; but let not the general Tract operations of the country, be thus diverted from their present grand and single aim, and made the arena of public religious controversy. The Tract system is already consecrated as a Branch of that high-born and holy cause of Christian Benevolence, which, breathing peace on earth and good will to men, constitutes the brightest hope of the Christian Church, and is the grand presage of a millennial day. We believe it designed by God to be a powerful instrument in the conversion of sinners, to himself, and in promoting the Christian's growth in grace; and who can doubt that he calls on those who desire his glory in the Salvation of men, and love the truths of his Gospel, and who, in his sight, and in the judgment of one another, have had their hearts renewed by his Holy Spirit, and have drunk deeply into the vitality of his religion, to unite in this work.

The Publishing Committee of the American Tract Society have spread before the world a summary of the doctrines which they hold "dear to their hearts," and which "constitute the basis of their union—*Man's native sinfulness—the purity and obligation of the law of God—the true and proper Divinity of our Lord Jesus Christ—the necessity and reality of his atonement and sacrifice—the free and full offers of the Gospel and the duty of men to accept it—the necessity of personal holiness and an everlasting state of rewards and punishments beyond the grave.*"—And why shall not all who cordially embrace the same precious truths, co-operate in diffusing them?

Such a co-operation does great honour to religion. It promotes that "love of the brethren" which God has made a test of Christian character. It strikes conviction to the heart of a doubting and frowning world, by showing them that there is, beneath the diverse of Christianity, a substance in which its real votaries agree. It forms a bond of union to the distant portions of the country, when Christians in every part thus find themselves feasting on the same blessed portions of truth, praying over them, and communicating them for salvation to their dying fellow-beings.

The voice of Providence on this subject is also strikingly confirmed by the embarrassments which must attend a different course of procedure.

Controversial Tracts of first character and truly practical tendency are not easily *written*. Whoever sits down with his heart full of the Holy Spirit to write a Tract which, by the blessing of the same divine Agent, shall carry salvation to perishing rebels against God, can scarcely fail of producing one which will meet the general approbation of all humble, devoted, Evangelical Christians.

And such Tracts only will be generally *distributed*; for the one grand object which moves the great body of active persevering Tract distributors to effort is the salvation of the soul.

And such Tracts only will be extensively *read*. This is especially true of all our New Settlements, and other destitute portions of the country, where great diversity of sentiment usually prevails.

And the whole experience of the church to the present hour shows that such Tracts are *the best that have yet been put into circulation*. After an acquaintance somewhat familiar, with the publications of all the principal Tract Societies in the Christian world, and with those of the American Tract Society, which have been approved by a committee of different Evangelical denominations, I do not hesitate to say of the latter, that no Tracts are more rich in the great practical and saving truths and doctrines of the Gospel, and none have been more blessed by the attending influences of the Holy Spirit.

It deserves to be considered also, that to the American Tract Society God has given facilities of operation such as no other kindred Institution enjoys, and has spread before it a field of usefulness interesting beyond a parallel on the face of the earth. This Society too, has the confidence and prayers and co-operation of tens of thousands of the friends of Zion. It has an active, able warmhearted and persevering Committee. It is circulating its portions of truth by millions; and, by grace of God, will not rest, till it has carried to the families of this whole people, not excluding the millions beyond the mountains, the tidings of their ruin by sin and of Salvation through the atoning blood of Christ.

And now, I would ask, how shall the friends of Evangelical truth in our country regard this Institution? Shall they stand aloof from it? Or shall they, while they do whatever else is in their hearts, to promote the interests of religion, give this Society their vigorous and energetic co-operation; and thus, by the continued blessing of God, secure it, for years and ages to come, to be what it now is, and what we believe, Providence designs it to be, a powerful engine for advancing the cause of the Redeemer and breaking down the strong holds of the adversary. While we agitate this question of our duty, *millions* of our own countrymen are pressing on the retributions of eternity, with no sound of the Gospel in their ears. By Tracts we may speedily convey to them some portion of its saving truths. The talent is committed to our trust, and we must soon render an account to Him who died for sinners, for the use we have made of it.

H.

Extract from an Address to the twelfth Convention of the Eastern Diocese, assembled at Claremont, in the state of New-Hampshire, Sept. 26, 1827.

The meeting of our General Convention last November, and the transactions of that great council of our Church, are things well known. The unanimity which very much prevailed among its members; the prosperity of our Churches which was then exhibited; and the general disposition to support the order and worship; the constitution and discipline of our ecclesiastical establishment, which on that interesting occasion, was remarkably manifested, are just subjects of mutual congratulation, and of devout thanks and prayer to Almighty God. From our experience and observation we may humbly believe that the Lord is pleased to bless the prudent, pious, and faithful labours of consistent Episcopalians more perhaps than those of any other christian community or sect. And the same experience and observation confirm what the scriptures clearly teach, that the more sound and orthodox are any people in their faith and christian profession, the more offensive to God are their worldly affections, their coldness and want of fidelity.

A resolution passed both houses of the General Convention appointing "a Committee to revise the Canons of this Church, and to prepare such alterations, amendments and additions as they may deem expedient; with power also to make a new arrangement of the Canons." This I need not observe to you is a measure of no small importance. Our present Canons are in general well intended, and wisely framed, but they have been passed at different times as occasion required, and some of them have been so much altered that their meaning is not sufficiently obvious and easy to be ascertained, and it is much to be desired that they should be revised and digested into a more uniform and simple code. Some of them are so expressed that they cannot be literally and at all times observed, without neglecting what the scriptures require. Rules which are so framed that they cannot at all times, consistently with our duty to God, be strictly observed, have some ill effect: the man who is very scrupulous will be too much, and he who is more lax, will be too little restricted by them. Statutes or laws are restraints upon liberty, and ought not to be made except when necessary or expedient to remedy or prevent some greater evil. Their restrictions should extend no farther than such necessity requires; and so clearly and carefully should they be expressed, that all may understand and literally observe them. To multiply Canons beyond what real necessity requires, and to lay restraints upon our brethren in things which might safely be left to their discretion, manifests distrust of their principles or prudence, and a love of exercising power; and its tendency is to destroy mutual confidence and brotherly affection; to excite jealousies and party spirit, and to produce intrigues and strifes for office and power. For the more strictly people find themselves bound by laws, the more desirous will they be to have the control and administration of them. Another and perhaps still greater evil of multiplying Canons, is, that the greater is their number, the less will they be respected and observed. This is seen in the case of the English Church, which has too what ours has not, and it is hoped never will have, the weight of the civil power to enforce its Canons. It is in my judgment a favourable circumstance, and an evidence of their wisdom, and love of union, peace, and good order, that the Conventions of the States which compose this Diocese, and our people generally, have manifested so little disposition to legislate and to multiply Canons. Those of the General Convention they cordially receive and conscientiously observe; nor do they (it is believed) see or feel much need of adding to their number. This subject is now open for discussion, and I bring it before the Diocese that you may be prepared at the next General Convention by your delegates to act upon it. And I do it the rather from the uncertainty whether I shall again have an opportunity so convenient.

For these same reasons it is fitting, if not my duty, that I should address you on another subject, which is still more interesting. At the last General Convention the House of Bishops proposed, in a resolution sent to the other House, to make some alterations in the Book of Common Prayer; chiefly for the purpose of removing the objections so generally made to the length of our Morning service. The remedy proposed was to allow a discretionary power, under certain restrictions, to omit some parts, as expediency should require. The most material was permission sometimes to omit the Litany.—Though in my judgment a plan for shortening the Service, and yet preserving all its parts, more convenient and more generally satisfactory, might have been proposed; yet I conceded to that in the hope that it would give satisfaction, or (which I still hope,) lead to some result that will be generally acceptable. It is well known that the Litany was designed for seasons of calamity, and to be used when christians, with the deepest humiliation, would supplicate God's merciful deliverance from distress. And it may well be questioned whether in making it so common the good effect is not diminished;—whether it were not better to reserve it for the more solemn seasons of public worship; and whether it is even suitable for our joyful festivals.

But when it was found that any permission to omit the Litany was displeasing to a great, if not the greater part of our people, the Bishops withdrew that part of their proposition. The other parts were acted upon by the other House, and are now, agreeably to the provisions of our General Constitution, referred to the consideration of all our Churches, and especially to the Convention of each Diocese. And it is a subject which demands our most mature and devout consideration. The present proposed alterations, which have in view the shortening of the Service, allow only of omitting a part of some of the Lessons; and, on common occasions, of taking a shorter portion of the Psalms. As this at most can shorten the service but very little, and sometimes not at all; and as it shortens the Evening as much or nearly as it does the Morning Prayer, it is not, I think, probable that the Convention will incur the inconvenience of altering the Prayer-Book to so little purpose. If it were permitted to omit the Ante-Communion Service when the Communion is not administered, and when the Epistle and Gospel are not particularly appropriate to the season; and when the Communion Service is used, to omit the Litany, excepting the season of lent, all parts of the service would be retained, and would in every Church be used. And perhaps this, with some other small alterations, would give the most general satisfaction.

I am well aware of the delicacy and the difficulties of this subject, and how necessary it is, if we would be accounted *Churchmen*, to eulogize the Liturgy, and to deprecate as sacrilege even the least alteration. But on this point I have little anxiety. Nursed as I have been from earliest infancy in the bosom of this Church, having passed my whole life among Episcopalians, as much so perhaps as any man of my age in this country living; and having been above forty years a member of its communion, I have long since imbibed a deep prepossession (not to say prejudice) in its favour. Nor have I, ("as we be slanderously reported, and as some affirm that" the fact is) been changed in my opinion respecting it. That I am wholly free even from bigotry I dare not affirm; but for many years I endeavoured impartially to examine the claims of our Church to scriptural orthodoxy, and primitive order; and the examination has confirmed me in the undoubting belief that her claims are well founded. Nor am I conscious of having ever said or done any thing inconsistent with such belief. I humbly trust that I have also, in some small degree, imbibed that truly liberal spirit of forbearance and charity which our Church, more than any other christian community on earth, inculcates; and which is not the least among the many proofs that she is indeed *the Church of Christ*. In what manner, and by what means the interest and prosperity of this Church and of true religion in the bounds of promoted, there will be among us, it must be expected, some diversity of opinion; but in decided attachment to its order and worship, and in a sincere desire to promote its best good, I shall not yield to any one, however lofty or exclusive may be his pretensions. Though I may seem to "speak foolishly in this confidence of boasting," this confession, you must well know, is not uncalled for, and I hope not inexcusable. It is also in some degree necessary to give you a right view of the part I acted in the Convention, on the subject of altering the Liturgy, and to prevent any wrong inference from what I take the liberty of suggesting in this address. It is undoubtedly a fact that the greater part of those who belong to our Church, or would otherwise attend its worship, think our Morning Service unreasonably and unprofitably long. By a judicious abbreviation we should probably increase the number of members, and of course the blessings of being members of this Church. Let it also be considered that by the alterations which I should sanction, no congregation would be obliged to omit any part of what is now in the Prayer-Book; I would but give permission to omit some parts when found expedient. Consider too that for those who themselves delight in using the whole service, (of whom I am very decidedly one) to enact authoritatively that none of our congregations shall worship God at all, except they will go through with all the services which we delight in, is a stretch of power, which, to say the least, should be exercised with great prudence and moderation; and how *far* consistently with God's word, it may be exercised, is worthy of some consideration.

Some of our brethren whose characters we venerate, and whose opinions we justly respect, think it highly hazardous and imprudent to attempt any alterations of the Prayer-Book: that if we once commence there will be no end of innovations till the Liturgy is destroyed. I apprehend no such result. It has ever been the practice of the Church, and it is the understanding of Churchmen, expressed in the Preface to their Prayer-Book, that it may and should be altered as times change and circumstances require. Can we seriously fear, that such a learned, wise, and pious body of Clergy and Laymen as compose our General Convention, will so mutilate or alter our forms of devotion as to impair their usefulness? From matter of fact we have convincing proof that our people are not disposed to hasty and unprofitable changes; but very much the contrary. It is rather to be feared that if a large and suitable committee were appointed by the General Convention to examine and report on this momentous subject, they would not venture to propose all the improvements which the Liturgy will admit of. And whatever may be the final result of the propositions now before the public, (and what it ought to be I do not take it upon me to say) it is highly fitting that our people should think much on this subject, and not forget it in their prayers to Almighty God.

Your attention, already too long wearied, is requested to one more subject, still more delicate, which has already been brought before one of our State Conventions and may perhaps be proposed to this of the Diocese. Some years have now passed away, since, in one of these public Addresses, I suggested to the consideration of the Diocese, whether it is not expedient to divide it. Not that I am in any degree unwilling, while it shall please God to continue my strength, to visit all our Churches as I have done. Such indeed is my affection for all those which I have been accustomed to visit, and such my gratitude for many, very many kindnesses received, that the thought of seeing them no more must be exceedingly painful. But the interest and the feelings of an individual are of but little consideration when weighed in the balance against the public good; and I have endeavoured to make no account of mine. Let the glory of our Divine Master, and the prosperity of Zion, be our first and chief concern; and let Him dispose of us, in our private capacities, as to his unerring wisdom and merciful goodness shall seem fitting. It is probable that a part if not the whole of this Diocese may soon be called to the election of a Bishop. And though I would not willingly say or do any thing to influence your choice respecting any particular person; yet some general remarks on a subject of such deep concern will not be unsuitable to this time and occasion. Popular elections to offices of honour, emolument or power, are very naturally and very generally productive of intrigue, contention and party spirit; and there is reason certainly to apprehend that something of these great evils may sometimes attend our Episcopal elections.—True it is that if the Episcopal Office were generally viewed and carefully preserved exactly what our Saviour intended; if they who are *chief among his people* were more than others the *servants of all*; if Bishops were distinguished chiefly in being more humble, and *labouring more abundantly* than other ministers of Christ, the office would rarely *be sought for*; and rarely without trembling reluctance be *received*.—Such is our corrupt nature, that the more the Episcopate is made attractive to human ambition, the greater will be the evils of contending for it. As preservatives against such evils, permit me to suggest two things, which, if I have gained any thing by experience and observation, and by reading the word of God, are worthy of your serious attention.

The one is, far as is now practicable to preserve *the Episcopal Office in its primitive state, and divested of all that is attractive to a worldly mind*: then will fewer desire it who are not willing to spend and to be spent in the Lord's work. To put much power in the hands of an individual is generally dangerous, and of course, to do it unnecessarily is unwise. The power and patronage of Bishops should not be extended beyond what is expedient for the due exercise of their office. Each Diocese should be so small that its Bishop may annually visit every Church, and also, (with a Deacon or other assistant, if necessary,) have a parochial charge. How small the Dioceses were in the early ages is evident from the number of Bishops who attended their Ecclesiastical Councils. The incalculable evils of the Papal and other overbearing hierarchies in the Church arose chiefly from Bishops being suffered gradually to obtain rank and dignity and influence according to the magnitude, importance, and power of the cities or provinces, or kingdoms over which they presided. That a State and a Diocese should be so identified as they seem to be with us is a defect which it is hoped the good principles and good sense of our people will soon remedy. The emoluments of this office should be no more than are necessary to a decent maintenance and an effectual performance of its arduous duties. Perhaps no one thing has contributed more to the prejudice against Episcopacy than the pride and "pomp and vanities," which have so often disgraced the lives of those who have filled this sacred office. Their prerogatives are to *visit and confirm the churches*; to *ordain elders* and other ministers *in every city* and place where they are needed; and to *give themselves* more *continually* than others, *to prayer, and to the ministry of the word*. To consider this office as in any degree exonerating us from any of these our more peculiar duties; to suppose that, in consequence of being thus exalted, we may preach less, and be excused from leading in social prayer, is a strange perversion of this holy office.—Christ sends us as he did his apostles, particularly "to preach the Gospel." This is especially our business and duty; Bishops should be as apostles or missionaries, preaching, as their strength will admit and occasion offers, in every city and town and parish within their pastoral care.

The other thing which I would suggest as a preservative against the evils to be apprehended from Episcopal elections, is, in selecting persons to fill this office, to *have regard solely to the honour of God, and the advancement of true religion*: to prefer such as are meet and well qualified "to exercise their ministry duly to the honour of God, and the edifying of his Church." It is desirable that a Bishop should possess great learning and eminent talents; but sound theology, prudence, piety and active zeal, are indispensably necessary. Great literary attainments may aid the Church as much or nearly as much in the station of a parish minister, or of a professor in a college or other seminary; but a true knowledge of the gospel system, and a holy zeal for its propagation; tempered with prudence and charity, can in no other situation be so useful, as in this office. That elections to it may be conducted with harmony, and happily terminate, let all artifice, intrigue, and party spirit, be not merely avoided, but detested. Our blessed Saviour *ever spake openly, and in secret said nothing*. The people are most likely to act uprightly and wisely when left to their unbiassed judgment and free choice.—Attempts to prepossess them in favour of one candidate, or to prejudice them against another, are generally dishonest and unchristian. "Let your eye be single, and your whole body shall be full of light." In regard to the faith and zeal, and the religious views and feelings of those who are considered as candidates for this office, those best qualified will be most diffident, and least willing to accept it. Its vast and awful responsibility, none who justly view it can without much fear incur. Its labours, and cares, and privations, if duly considered, not many are willing to endure. For its difficulties, its devotedness to God, and its wise execution, who can think himself sufficient? The seeking of such an office is of itself a disqualification; *nolo episcopari* is truly the sentiment and feeling of an humble soul, and pious heart.

To other points would I gladly ask your attention, but I have already much too long detained you. My chief apology is, that in this way I can, most conveniently for all concerned, perform what the Church makes my duty of delivering Charges to the Clergy, and Pastoral Addresses to the people of the Diocese.

Much cause have we of thankfulness for the degree of prosperity which the Lord is every year bestowing upon our Church in these United States.—Yet when we consider that this Church, in our view, certainly is most orthodox and scriptural, even "the ground and pillar of the truth," to us it must seem strange and deplorable that its growth is not more rapid—that in all the population of this vast empire we have so few congregations, and many of those few so very small. For this undoubtedly there is a cause, and it behoves us to be well assured that the cause is not our fault. Is the defect in our Constitution and Canons? Then let them be revised. Is there any thing in our Liturgy or manner of worship which is unnecessarily offensive to serious, candid, pious people, and keeps such from our communion? Let the offence be removed. Does this slowness of increase proceed from prejudices against our Communion? then should we do all that in reason we can do to remove those prejudices. Those tenets which we believe important to the salvation of men, we must *earnestly contend for*: but things not essential, if in fact they keep men from embracing what is necessary, should for that reason be relinquished. Or is the defect rather in the faith and piety and zeal of our Bishops and other Clergy? Take good heed then whom you elect to the Episcopal Office, and whom you recommend for the sacred ministry. And let us who already have some grade in "this office and ministration" *take heed to ourselves and to our doctrine*. We of the Episcopal Church occupy, as we may humbly believe, a most important station among the ranks of Christ's militant host: we stand on the middle ground between the errors of those who on the one hand corrupt the true faith, and diminish the power of religion by human inventions: doctrines of men; useless ceremonies; superstitious rites; unauthorized traditions, idolatrous worship and veneration of saints and relics; and of those on the other hand, who degrade or mutilate religion; who either distort the features of the Gospel, or reject the essential doctrines of Christ, making his cross of no effect. If such be indeed the very important stand which the Lord hath assigned us, let us be consistent with ourselves, and faithful to our God. "Turn not *to the right hand or to the left*." Let us show our Churchmanship, and evangelical zeal, "not in word and tongue, but in deed and in truth." Let it be seen that our religion is indeed primative and apostolic, by our manifesting that spirit which was in Christ, and that holy zeal which shone in his first apostles.

Alexander V. Griswold.

PIOUS MEDITATIONS.

SELECT PASSAGES,

From the Sermons and Conversations of a Clergyman, adapted to every day in the year.

November 3.—To the believers in Jesus, God is no longer clothed in vengeance; towards them he appears in the garments of love and mercy. God delights in mercy; mercy is a stream always ready to flow; and though it was impeded by justice, that attribute being satisfied, in the sacrifice and death of his Son, there is nothing now to prevent that mighty torrent constantly flowing down from heaven to earth.

November 4.—The temporal blessings of the wicked are perverted; but to the reconciled children of God, every calamity is turned into a blessing, so that they can even rejoice in tribulation, knowing that the venom is extracted from their bitterest trials, and therefore they are among the *all things* which *shall work together for their good*; and this produces a holy cheerfulness and sweet serenity of soul. They expect afflictions, because the Bible tells them that man is born to trouble, and they know they must die; but they know that the dark valley of death has been illumined by the Sun of Righteousness; and that sin being pardoned, they have nothing to fear, as death becomes their best friend, their greatest blessing, the gate to everlasting life; and the grave a bed which has been perfumed by the dew of Christ, on which their bodies lie down till the glorious morning of the resurrection. Therefore, living and dying, and throughout blissful eternity, they are blessed.

November 5.—The Christian delights in the law of God after the inward man; the law of his God is in his heart, and shines in his life. "He is created in Christ Jesus, unto good works." Hence it is evident, that a new creation producing "faith which worketh by love," and showing itself in unreserved obedience, is the religion which came from heaven, and will lead thither; for it is the work of God in the soul of man.

November 6.—"Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." Every creature must be suited to its own element; therefore without this spiritual change, man has no capacity, or meetness, for the employment or happiness of the heavenly world: hence the necessity of regeneration, which is the beginning of a fallen creature's recovery to that rectitude of soul, and conformity to God, and happiness in his service, which will be perfected in a future state; when not only the soul, but the body also, shall be like unto Christ's glorious body.

November 7.—The death of Christ is the seed of eternal life to all who believe in Him: when the tree of life was cut down, our everlasting life was secured; so true is that saying of our blessed Lord, "Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit." By the death of Christ, justice is satis-

fied and the storm ceases. He who was Jonah's antitype is thrown overboard, and the words of our Lord are accomplished, "It is finished."

November 8.—The Church triumphs in the victories of her head. Jesus triumphed over the powers of darkness, and destroyed all those Egyptians when he hung upon the cross; and when he ascended up on high, he returned as a mighty Conqueror, and received gifts IN MAN, and for man; in his human nature, and as the respresentative of man, to raise poor fallen man, and by those gifts to restore that image which sin has so deformed; for "it pleased the Father, that in Him should all fulness dwell," and whatever Christ, as mediator, possessed, was given to Him for his Church, and it is "out of his fulness" every member is to receive, and "grace for grace."

November 9.—The grave is that subterraneous passage which leads to the heavenly Canaan; and many believers in the Saviour, who, passing through, illumined that dark cavern, have had such glorious rays of light dart upon them, from that land of light and love, to which they are going, as to get a glimpse of its beauties ere they enter its golden gates, and thus that promise begins to be fulfilled, "I will ransom them from the power of the grave: O grave, I will be thy destruction."

November 10.—May our souls ascend, on the wings of faith and hope, to that glorious region where the golden rays of the Sun of Righteousness shall cause them, by reflecting its splendour, "to resemble the wings of a dove covered with silver, and her feathers with yellow gold."

Philadelphia Recorder.

PHILADELPHIA:

SATURDAY MORNING, NOVEMBER 3, 1827.

We have read the first number of the "Christian Review and Clerical Magazine," republished from the London copy, by Mr. Samuel F. Bradford, of this city. There is some illiberality of sentiment and intemperance of expression occurring in one of the reviews which we do not approve, and which, we are happy to learn, are substantially corrected in a subsequent number. What book, *sans un*, is free from blemishes? "Homo sum et nil," &c. The review appears to us to be edited by an able, fearless, and we doubt not, a sincere friend of truth, whose honest indignation in repelling the assaults of its enemies, may be overlooked, if we feel fully persuaded of the integrity and purity of its motives. The work is intended to be a defence of evangelical men, and evangelical sentiments, in the Church of England. So far as it suits the similar circumstances of the Episcopal Church in this country, (of which its readers are the proper judges,) we hope it may be useful in removing false impressions, and in extending the true interests of the church of Christ. We subjoin a few short extracts which we think are fair specimens of the manner in which the work is executed.

The first article is a review of the Bishop of London's Charge, delivered to the clergy of the diocese of London, in July, 1826. From it we select the following passage:—

In page 14, we meet with the following paragraph, which, we confess, we are at a loss to understand: unless it were intended, as we fear it was, for the race and order of clergy obnoxiously designated "Evangelical."

"The irregular action of religious feeling, the spirit of a disorderly fanaticism, is more likely to be extensively mischievous, because it is peculiarly infectious in its nature and violent in its operation. At the same time, we ought to consider, that this is an excess which arises from the overpowerful action of a good principle on minds disposed to disease, and that the same cause which leads weak men to extravagance, in persons of sound understanding and disciplined affections, produces real piety. Among these we shall always find some, who, from conscientious motives, will stand forward in defence of order and truth, and, while we are not wanting in sincerity or prudence, we may reckon, with the blessing of God, on the eventual triumph of sound and sober faith. In our Christian labours we must expect to be crossed, not only by direct opposition, but by the warmth and impatience of inconsiderate zeal; yet, with temper and judgment, we shall often succeed in curbing its violence, and, if not absolutely directing its course, confining it within certain bounds. If we seek that which is good, in the spirit of charity, and with a fervent desire to do the will of our heavenly Father, we may safely repose on that providential wisdom, which makes the passion and weakness of man subservient to its purposes of mercy." pp. 14, 15.

That this could not be intended for our Dissenting brethren, we judge from the circumstance that they had been noticed in a preceding paragraph. We are not aware of any clergymen of this diocese who have lately become insane, "from the overpowerful action of a good principle on minds disposed to disease." This, however, *may* have been the case; and if the instances are at all numerous, it fully justifies the Bishop in the use of the above language. We more than suspect, however, that his lordship intended it as a stroke for a class of ministers, whom the Great Bishop numbers amongst his most efficient labourers in this city and diocese. Their characters may be misrepresented, their earnestness despised, and their names struck from the roll of honour, and cast out as evil: but we believe before God, and therefore assert before the world, that, with all their imperfections and infirmities, they are doing more to bless their parishes and to uphold their church, than their opponents will admit or their most sanguine friends can believe.

But enough on this painful subject, which we must leave between the Bishop's conscience and his God. We hasten with pleasure to the very excellent paragraph which immediately follows:—

"After all, the success of our ministry, the usefulness, I may say the existence, of the Establishment depends on our wisdom and diligence in performing the work of Evangelists towards that portion of the flock which is committed to our immediate care. Whilst the great body of the clergy, distributed through the kingdom, sustain, as they should do, in their several parishes their appropriate character as messengers and stewards of Christ, and, by their personal conduct and attention to their ministerial and pastoral duties, deserve the love and respect of the people, the Church will never fall. It is therefore of the greatest importance that they should understand the nature of their obligations, and endeavour, both in their private and professional life, to fulfil them in their utmost extent. The eyes of the parishioners are constantly fixed on their clergyman: however indulgent to themselves or their neighbours, they make no allowance for his failings: they expect him, and not without reason, to set them a pattern of virtue and piety in his own person: they are quick in perceiving, and ready in censuring, any defect in his manner of performing the church service, more especially if it proceeds from negligence: they are shocked if, on any occasion, he appears to be indifferent to the spiritual edification of his flock. In all these points, their feelings and judgment are correct and nice; and the minister who fails of obtaining the personal respect, or fruit of his teaching, which might be expected from his character and ability, may generally trace the disappointment to some offence which has been taken at his failure in one of these respects. In truth, it is not enough that a clergyman is chargeable with no vices, and acts with unexceptionable propriety in the ordinary concerns of life: nor will he obtain respect even by substantial virtues, unless he maintains the elevation and dignity of character which become a minister of Christ. The slightest departure from simplicity and gravity of conversation, whether it be affectation in dress, or levity in behaviour, or inordinate fondness of amusements, is an indecency in his station; and indiscretions which may cast a shade of suspicion on his morals, will be altogether fatal to his usefulness." pp. 15, 16.

The subsequent observations, on the performance of the offices of the church, discover an accuracy of observation, and a sense of propriety, which show that the Bishop is alive to what a clergyman ought to be, when performing his stated and occasional duties. But our limits will not allow of further quotation. We could have wished to have found "the Church Missionary Society," and that "for promoting Christianity among the Jews," distinctly recognised as CHURCH SOCIETIES. If that term be denied them by any who are high in office, we regret the circumstance. We consider it equally unjust and impolitic to refuse this acknowledgment to institutions which have so richly deserved it. Nor do we hesitate to declare our belief and conviction, that, in the great day of our Lord's appearing, these two Societies (notwithstanding the opposition and contempt bestowed upon them by the late Archdeacon of Bath, and by the present Perpetual Curate of St. John's, Hackney, together with a host of persons who have ranged themselves under the respective banners of those gentlemen)—these two Societies, we repeat it, will not be found behind either of our older Clerical Institutions, in zeal for the glory of the Saviour, or the conversion of the Gentile and the Jew; and in a deep and cordial regard to the best and highest interests of the Church of England.

In the review of a volume of sermons, by the Hon. Gerard T. Noel, M. A., there is a selection from the 1st sermon, on the subject of experimental religion, which at once shows the taste of the reviewer, and is likely to be approved by many of our readers.

"Religion is not a ceremony or a name. It is a deep sympathy, binding down the soul to allegiance and to love. It is the cure of the heart, the consecration of our faculties and of our affections, unto the Benefactor by whose hands we were created, and under whose benignant influence we still move and have our being. And as such it is a matter of distinct *consciousness*. Who doubts of the existence of his affection and of his fidelity as exercised towards his fellows? And why shall not this affection and this fidelity be as much the subject of certainty and of consciousness when exercised towards God? *It is* such; and at this moment, amidst all the shades of human character in christendom, there are but *two* classes of men, those who love Christ and those who love him not. Those who love him, act as reasonably towards him as they do towards others. Because they love him they think of him, they study to please him, they draw their strength, their hope, their tranquility, their purity from his inexhaustible fulness. It is not with them a matter of indifference whether or not his name be profaned, his regulations be set at nought, or his cause on earth be opposed. "Unto you that believe he is precious." Hence with such persons godly anxiety is a reasonable sensation, and the hopes of eternity enter into all their calculations of human felicity. But with those who love him not, no such godly anxiety exists. They have no sympathy with his views, no delight in his service. To lull the reproaches of conscience, and to throw some rays upon the darkness of the future, they may often appear as his worshippers; yea, they may kneel at his altar, and partake of the emblems of his body and of his blood; but they have no real attachment to his person and to his cause. They live happily with his foes, they sport with his laws, they make their convenience or their pleasure the standard of their religion! They sometimes say, 'Lord, Lord,' but they make no heartfelt effort to do the thing which he says. But how fearful is the delusion which such worldly religionists practise upon themselves! What a cruel pang of disappointment will one day fasten upon their souls! 'God is not to be mocked, whatsoever a man soweth that shall he also reap.'" pp. 14—16.

The following is taken from the introductory remarks of a review of the sermons of the Rev. Dr. Dwight, late President of Yale College; and will exhibit the reviewer in an amiable light to the numerous friends of that lamented man.

Amid the numerous differences which obtain in the Christian world, it is delightful to know that there is one Great Master-Mind directing and guiding that vast moral machinery which is now at work for the salvation of man. The Presbyterian may not agree with the Episcopalian, or the Episcopalian with the Presbyterian, in matters of church order or ecclesiastical discipline; but, if real Christians, they are both united in paying divine honour to the Saviour, and in entire dependance upon that Spirit by whom "the whole body of the church is governed and sanctified." The cross of Jesus and the grace of the Holy Ghost are their common property—the grand subjects of their ministry—the comfort and joy of their hearts, living and dying. Nor does this mercly hold good in reference to the members of different communions at home, but applies equally to the children of God scattered abroad throughout the habitable globe. Such may hail each other, in the language of a Roman Catholic priest in Swabia: "United to Christ, we are united to one another. Neither continents nor seas, neither different forms of government nor different outward confessions of religion can separate us. All these things pass away, but love abideth."

The distinguished author whose name stands at the head of this article was an ornament to his country and to his church. We have perused his life and writings with no ordinary degree of satisfaction and delight. The Christian student and pastor cannot fail to derive advantage and edification from the instructive piece of biography which is prefixed to this well-digested body of divinity. Whether we regard Dr. Dwight in his domestic, collegiate, or clerical relations, he stands pre-eminent among the wise and the good. Nor do we hesitate to say, that, when the circumstances of his times are considered, together with the difficulties under which he laboured from the then existing state of things in America, he richly deserves the name of a Great Man.—a term of which none will doubt the propriety who have read, with any thing like care, the valuable volumes which now lie on our table.

We beg leave to call the attention of our readers to the extract of the address of the Right Rev. Bishop Griswold, published in this day's Recorder. Like all the papers which are issued by that excellent man, this address is full of matter, and kind in spirit. In all that he says, and does, and writes, his eye appears to be fixed upon one great object; viz: to advance the cause and adorn the doctrine of Christ, our Saviour. His example of gentleness, meekness, and forbearance, is worthy of universal imitation. There are three points upon which the remarks of the Bishop will be found particularly interesting. The proposed revisal of the Canons of the General Convention. The proposed alteration of the Book of Common Prayer; and a division of the Eastern Diocese.

We advert once more to the case of the Rev. LUCIUS CARTER, in order to state some facts in relation to the notice which appeared in the Recorder of the 20th inst. We then announced, "that the Rev. Lucius Carter had accepted an invitation, to take the pastoral charge of Christ Church, Madison township, Columbia county; and that he had been acknowledged by the Bishop as a clergyman of the diocese." The truth of this statement we inferred from a personal interview with the Rev. Mr. Carter, who saw and approved of the *notice* before it was published, as well as from the certificates contained in the communication signed "Luther." We were fully under the impression, that the Rev. Mr. Carter had informed the Bishop as he had informed us, that his object in coming to the city at that time, was to ascertain whether he was at liberty to accept the invitation which he had received from the church in Columbia county. We regret extremely, that any misapprehension, on our part, or on the part of Mr. Carter, of the Bishop's intentions in receiving his papers, should have occasioned the Bishop any trouble, or have been the cause of any misunderstanding. It is evident now, we think, that there were divers apprehensions respecting the same transaction, which might, perhaps, have been prevented by a more full explanation.

Obituary.—It becomes our painful duty to record the death of the Rt. Rev. James Kemp, D. D. late Bishop of the Protestant Episcopal Church in the Diocese of Maryland and Provost of the University of that State. The death of Bishop Kemp was occasioned by an injury which he received from the upsetting of the stage on his way home from Philadelphia, where he had been assisting in the consecration of the Rev. Dr. Onderdonk.

Love of the Bible.—An Indian woman, named Lucy Cornelia Walter, who lives near the Miami river, came lately to the American Sunday School Union, to buy, as she said, "SOME GOOD FOR HER CHILDREN." She purchased nearly five dollars worth of Bibles and Testaments as presents for *them*, because she knew and had felt the value of the Bible for *herself*.

Children! who have the word of God always near you if you do not love the Bible, will not this Indian woman rise up in judgment against you, and condemn you?

ST. ANDREW'S CHURCH.

Sunday next, being the first Sunday in the month, there will be no service in this church in the afternoon. There will be evening service, to commence at 7 o'clock.

The Rev. Adam Empie, for many years rector of St. James' church, Wilmington, North Carolina, has been elected President and Professor of Moral Philosophy, &c., in William and Mary College, Virginia, vacant by the lamented death of the Rev. Dr. Wilmer.

For the Philadelphia Recorder.

OF THE CHURCH.

What do we mean by *the Church?* Much is said about it, and too much cannot be said, if it be well said. Upon no subject is it more important than upon this, to think and to speak *soberly*, according to the oracles of truth. If we go about to inquire among men, we will find an endless variety of opinions all claiming to be true and entertained by persons who arrogate to themselves the peculiar characteristics of the Church of Christ. "To the law and to the testimony," "if they speak not according to these, it is because there is no light in them."

What then is the scripture definition of *the Church?* I know of none which is better calculated to convey to the mind a distinct idea of its character than that which is given by the Apostle Paul. "There is *one body and one Spirit*," or there is *one Church*, quickened and sanctified by the *same Holy Spirit*. This is that "holy *Catholic Church*," in which we profess to believe. "The one *Catholic* and *Apostolic* Church," because, it was built on the foundation of the Apostles, and Prophets, Jesus Christ himself being the chief corner stone: and catholic or *universal* because it includes all in every land, who through faith are "members incorporate in the mystical body" of Christ.

Keeping this definition in view, we will be assisted in the inquiries, *who are the members of the Church of Christ?* and *wherein does its unity consist?*

Who are the members of the Church of Christ? To which I answer, *true believers* only. Such as have been convinced by the Holy Ghost of their lost estate by nature; have truly repented of their sins; and do now exercise a living faith in the Lord Jesus Christ, which works by love and purifies their hearts. This is evident from the definitions of the Apostle, there is *one body*, of which Jesus Christ is *the head*, as it is written, "Ye are the body of Christ," and "He is the head of the body, the Church." His *body* or *Church* is *one*: it is composed of persons of one and the same characters; "Jerusalem is built as a city, that is at unity in itself." Either the members of Christ's body, are all true believers, or they are not. If they are, its unity is preserved; if they are not, it is destroyed. Again: the body of Christ is animated, governed, and sanctified by *one* Holy Spirit. In whom does the Spirit dwell? In true believers, evidently, according to the promise of our Lord, "I will pray the Father, and he shall give you another comforter that he may abide with you for ever; even the Spirit of truth, *whom the world cannot receive* because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you and shall be in you." To say that the Holy Spirit dwells in any other persons than *true believers*, is to contradict the words of Christ—But if he dwells in them alone, then they only are members of his body, or church. Again. The members of the Church are called "the children of God," and are said to belong to "the family" of the faithful. They do not stand in this relation, by nature, but are "the children of wrath even as others." Before they can belong to this family, it is necessary that they should be "born again," "not of blood, nor of the will of the flesh, nor of the will of man, but of God." When they believe, they are adopted, i. e. graciously admitted into the state, relation and enjoyment of children, through Jesus Christ their Lord, according to that divine promise, "I will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6—18.—and the declaration of St Paul, "We are the children of God by faith in Jesus Christ." If any man be not a true believer he is not a child of God, and consequently he does not belong to his family which is his Church. Moreover the members of the Church of Christ are said to be "beloved of God," "called *to be* saints;" "sanctified in Christ Jesus;" "faithful in Christ Jesus;" "faithful brethren in Christ;" "in God the Father, and in the Lord Jesus Christ;" to "have obtained like precious faith, through the righteousness of God, even our Saviour Jesus Christ;" "elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ;" sanctified by God the Father, and preserved in Jesus Christ, and called." Such are the descriptions of the members of Christ's Church, given us by the inspired Apostles. Let any man examine them and say whether they belong to others than *true believers*.

We may now proceed to the other subject of inquiry which was proposed, *wherein does the unity of the church consist?*

Is it in connection with the same visible society, calling itself the "Catholic or Universal Church?" No; then all protestant Christendom would be out of the church. Does it consist in union with any particular form of church government or worship? No; that would confine the church of God within bounds of human devising. In what then does it consist? In the "unity of the faith" and in "unity of affection."

What, it will be asked, is to be expected that the church of Christ will ever be united in one faith? What, must all Christians entertain the same opinions? Yes, I reply, if the unity of the church is ever restored. Why not? Is it not the great promise of God to his church, "they shall all be taught of God:" and whom he teaches will he not teach in the same manner? Why not? Has not God said "I will give them *one* heart, and one way, that they may fear me for ever," and were not "the multitude of them that believed" in the first Christian church "of one heart, and of one soul?" If all Christians are taught of God, by his word and Spirit, they must needs hold the same sentiments, so far as they have respectively learned of him. All Christians have not made the same advance in the knowledge of the truth; but the acquirements of the weakest believer, is of the same kind as that which has been made by the oldest and best informed. If Christians differ, (alas! how much it is the case,) it is upon matters which they have learned in some other book than the Bible, and under the care of some other teacher than "the Spirit of all truth."

But the *unity* of the church consists likewise in the *unity* of affection, or love. All true Christians will love one another. "Love is of God, and every one who loveth is born of God, and knoweth God: he who loveth not knoweth not God, for God is love." "We know that we have passed from death unto life, because we love the brethren." This holy principle is shed abroad in the hearts of God's children by the Holy Ghost which is given unto them. It is the bond of union whereby the members of Christ's church, "the blessed company of all faithful people," are kept together, whether they be Jews or Gentiles, bond or free, rich or poor, Episcopalians, Presbyterians, Methodists, Baptists, or Quakers. Wheresoever they meet from the four quarters of the globe, the children of God, the members of Christ's body, upon comparing, will find that they have been taught the same essential things, and their hearts will burn in love to one another. O Spirit of divine love, descend upon all who call themselves Christians, put an end to the unnatural disputes by which thy church is rent in sunder: and incline the hearts of all who love our Lord Jesus Christ, in sincerity to love *one another!* BEDE.

For the Philadelphia Recorder.

A Unitarian friend loaned me a book, entitled, "The Scripture Doctrine of Materialism by a Layman," requesting at the same time my opinion of the arguments contained therein. The "materialism" of the book I considered as immaterial or non-essential,* and passed it over: my attention, however, was rivetted to the remarks on pages ten and eleven, one of which is as follows: "hence I hold that no comments, *apostolic*, or other, upon the doctrines of Jesus, are in themselves obligatory on his disciples." Again he says, "and I seek for Christianity in the four evangelists and in them only," &c. On which I gave my opinion, which, should you deem worthy of a place in the Recorder, I send you.

I apprehend the Epistles of the inspired Apostles to the various churches planted by them from "Jerusalem round about unto Illyricum," to be *not* "comments" on the four Gospels, but the more full and complete revelation of the "eternal purpose," which "He purposed in Himself?"—First revealed by the Spirit which "searcheth all things" to the "ambassadors for Christ," and through them promulgated to the "sons of men," in the *then* preached Gospel; afterwards written and handed down *to us* through all ages for our "learning." The "apostles' doctrine" was not made known to them until "Pentecost," and it was received from them "not as the word of men, but as it is indeed and in truth, the word of God," first preached, then written by them, now printed in a book and on record for ever. The four gospels are but the twilight of the Christian faith, the epistles to the churches the meridian day. He who seeks no further than the four Gospels is but one "to the knees" only in "the river of life," (Ezekiel, 47. 4,) he must move on till it reach "the loins," till it become to him "a river to swim" in the "length and breadth and height and depth of the riches both of the wisdom and knowledge of God." He must "eat the book," *not a part* of it, before he prophecy. The corruptions of the Church (since) argue nothing against the simple grandeur of St. Paul's gospel to the Gentiles, which was not given to St. Paul by any man or set of men but "by the revelation of Jesus Christ," to him as his "Ambassador" to make known to the "sons of men the mystery which had been hid from ages and generations" and handed down to us through the medium of the *written* "*word*," "in all wisdom and prudence;" and this is the sum, "unto us there is one God the Father, of whom are all things and we in him; and one Lord Jesus Christ, by whom are all things and we by him, who gave himself a ransom for all" to be testified in *due time*.

There is such a thing as being wilfully blind to our own privileges, in science, civil rights, and "the abundance of revelations" also.

What would be said to the soldier who refused to receive orders *only* from head quarters, and by personal interview with the "Commander in Chief," and not through the medium of the Major General and Staff? How would he manœuvre before the enemy? Vids would be useless. M.

* We would differ essentially from our correspondent in considering the inculcation of "materialism" no objection to a book. It is, on the contrary, in our opinion, one of the most refined, and to cultivated minds, one of the most dangerous principles of modern infidelity. We refer the reader for a full and able vindication of the authority of the Apostolic Epistles to the preface of the Rev. Thomas Scott's Family Bible.

From the African Repository.

MISSION TO AFRICA.

We have long regarded the establishment of a Mission at Liberia, as an object of the very first importance. Our opinion on this subject, has been confirmed by the representations of the Colonial Agent. Through the faithful, energetic, and persevering exertions of Christian Ministers only, can the moral interests of the Colony be secured and advanced; and upon these alone, can we rely for the civilization and conversion of the African tribes. We hail, then, the movements of the American Board of Commissioners for Foreign Missions on this subject, as cheering omens of good to our Colony and to Africa. We select the following from the interesting account of the proceedings of this Board at its late meeting, as given in the N. York Observer.

Mission to Africa.—A Committee on the subject, reported that it was the duty of the Board, as the almoners of the public charity, to take immediate and decisive measures for the establishment of a Mission on some part of the Continent of Africa. This report was adopted: and the Prudential Committee were enjoined forthwith to institute such means as they might deem sufficient, for carrying this object into effect.

The Brig Doris is expected to sail from Baltimore, for Liberia, about the 1st of November, with from eighty to one hundred emigrants. Should the funds of the Society justify it, another expedition, with emigrants, principally from North Carolina, will be despatched in the course of a few weeks. The Society of Friends in North Carolina, have liberally offered $250 towards the purchase of a vessel for the Society; and we trust their example will be imitated, and that our remarks on the subject, in our last number, will not be forgotten.

The Governments of Portugal and the Brazils have agreed to abolish the slave trade throughout their dominions; the former immediately, and the latter at the end of three years from March, 1827.

A Sierra Leone paper, of Feb. 1st, states, the Brazilian Invincible was lately captured with 440 human beings on board, 156 of whom died, before the vessel reached Sierra Leone!—The same vessel carried off slaves in the previous voyage! And yet, it is said, that the slave trade is nearly abolished!

Heaven has many tongues that talk of it; more eyes to behold it; but few hearts that rightly affect it. Ask any Christian, especially, whom ye shall meet with, he will tell you thither he shapes his course; there he hath pitched his hopes; and would think himself highly wronged by that man who should make doubt of either interest or speed; but if we shall cast our eyes upon the lives of men, or they reflect their eyes upon their own bosoms, the hypocrisy will too palpably discover itself; for, surely, which way soever the faces look, the hands and feet of most men are hellward. If malice, fraud, cruelty, oppression, injustice, blasphemies, disobedience to the way thither, wo is me, how many walk in that wide and open road to destruction: but, even there, where the heart pretends to innocence, let a man strictly examine his own affections, he shall find them so deeply earthed, that he shall be forced to confess his claim to heaven is but fashionable. Ask thyself but this one question, O man, whatsoever thou art, ask it seriously: "Might I this very hour go to heaven, am I willing and desirous to make a present change of this life for a better?" and tell me sincerely, what answer thou receivest from thine own heart. Thy judgment cannot but tell thee, that the place is a thousand times better; that the condition would be infinitely advantageous, to exchange baseness for glory, misery for blessedness, time for eternity, a living death for a life immortal. If thou do not fumble, and shuffle, and demur upon the resolution, be convinced of thine own worldliness and infidelity; and know, that if thy heart had as much of heaven as thy tongue, thou couldst not but say, with the chosen vessel, I desire to depart hence, and be with Christ, which is far better. Phil. i. 2. 3.

[*Bp. Hall.*

Subscribers to the Female Episcopal Tract Society are requested to send their annual subscriptions, now due, to Miss S. Laurence, Treasurer, No. 68, South Fourth Street, before the first of December.

Nov. 3, 1827.

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Oct. 27. 1827.

THE PHILADELPHIA BRANCH

OF THE AMERICAN TRACT SOCIETY

Have opened their Depositary in the Franklin Institute, in Seventh, between Market and Chesnut Streets; where a large assortment of all the publications of the American Tract Society, including German Tracts, is continually kept for sale.

The set, of six volumes, printed on uniform paper, and neatly bound in sheep, is now for sale at the depository. The price is only 50 cents a volume. Perhaps there is no reading, except the Bible, to be obtained for the same sum, or indeed for any sum, which will form a more valuable part of a family library.

All remittances and communications to be directed to Mr. Nicholas Murray, General Agent, as above.

☞ Papers friendly to the Tract Society will please give the above notice a few insertions.

September 22.

POETRY.

THE NIGHT-BLOWING CEREUS.

Can it be true? so fragrant and so fair!
To give thy perfume to the dews of night:
Can aught so beautiful shrink from the glare,
And fade and sicken in the coming light?
Yes. Peerless Flower! the heavens alone exhale
Thy fragrance: while the glittering stars attest;
And incense, wafted by the midnight gale,
Untainted rises from thy spotless breast.

Sweet emblem of that Faith, which seeks, apart
From human praise, to love and work unseen:
That gives to Heaven an undivided heart—
In sorrow steadfast, and in joy serene!
Anchored on God, no adverse cloud can dim,
Her eye, unaltered, still is fixed on Him!

PLEASURE.

There springs a thorn in every flower
That blooms on earthly ground:
In every plant in pleasure's bower,
The canker-worm is found.

If Hope the early blossoms spread
Enchanting to the view,
Soon disappointment comes to shed
Her chill heart-with'ring dew;

If Love his early roses wreathe
Around the gay parterre,
Twine round the heart, and fondly breathe
A new existence there:

Oh! then how soon the hectic check,
And anxious sleepless eye,
Though vain dissembling smiles, will speak
The untold agony.

And Fame, that nobly climbs so high
To pluck the victor's wreath—
Her fairest laurels blasted lie
At Envy's with'ring breath.

Oh! who would prize such troubled joys,
Or cull such fading flowers—
Joys that an instant's flight destroys,
And leaves long restless hours?

Oh! who that would not rather choose
The untrodden paths of life,
Free from ambition's eager views,
And passion's madd'ning strife?

Who would not rather seek above,
The land of spirits blest,
And ask the pinions of a dove,
To fly, and be at rest?

THE

SPIRIT AND MANNERS OF THE AGE.

THE MODERN MARTYR.

No. 7

MISS HUTCHINSON.—PART I.

How much was done in hours so few?
Hopes wither'd, hearts divided,
Joys, griefs, loves, fears, and feelings too,
Stern death at once decided.

With thee 'tis over! There are some,
Who, in mute consternation,
Fearfully shrinks from hours to come
Of heartfelt desolation. BARTON.

Domestic bereavements—The happiness of a bereaved family, dependant on the character of Executors—Henry at School—The base conduct of the Uncle.

Miss Hutchinson was an intelligent and an accomplished young lady, but the disastrous events of her life had cast a gloom upon her mind, which repressed a temper naturally volatile and sportive. When about ten years of age, she lost her father, to whom she was much attached, and though at the time she knew not the extent of her loss, yet she often adverted to it in the most pathetic strains, in her epistolary correspondence with her juvenile friends. But her mother and her brother were still living, with whom she resided, till she was placed under the care of Miss * * * *, to finish her education. Here she met Miss Lester, and the intimacy which commenced at school, was ripened into the most mature friendship, and proved a reciprocal advantage.

The connexions which we form in advanced life, are generally formed with more deliberation and caution than our early unions, but they are very rarely cemented with such strong affection; and consequently are more liable to be broken asunder, by some of the numerous accidents to which they are incessantly exposed. But when two young persons of the same age, of the same complexion of character, in the same rank of life, and with the same prospects opening before them, residing under the same roof, and engaged in the same pursuits, are suffered to grow up together, their affections often become so interwoven, that no skill or artifice can ever disentangle them; and though they may not, when apart, feel that ardent glow of attachment which their mutual presence enkindles in their breasts, yet it is cherished as a latent passion, that increases in its strength as the years of their life roll on. To these early connexions and friendships we are often indebted, for the sweetest solace in the days of adversity, and find, under the shadow of their protection, a calm retreat, when the desolations of a mysterious providence, lay waste the inheritance of our domestic happiness. They are, as the angel of the Lord, pointing us to the well spring of consolation in the wilderness of woe; or as the mystic pillar of fire, guiding us through the labyrinth of perplexity and difficulty, which intersect the path-way of our goings; and like the ivy which preserves its vigour and its verdure, after vitality is become extinct in the tree, around whose trunk and branches it has entwined itself, they survive the decay of youth, and the luxuriance of prosperity, to support us in the decline of life, or befriend us in the season of affliction.

After Miss H., had finished her education, she returned home to reside with her widowed mother and her brother, who was several years younger than herself. Here she passed through the most pleasant part of her history; free from care, and from sorrow—a stranger to the temptations and the vices of the world—improving her taste, and enriching her mind by a course of intellectual studies, which were conducted under the superintendence of her intelligent parent. But in the garden of her bliss, there was a sepulchre, and there she saw entombed, by a premature dispensation of the Almighty, all her earthly felicity—Her mother, who had survived the convulsive anguish, occasioned by the decease of Mr. Hutchinson, and who devoted the whole energy of her superior mind, to the improvement and happiness of her children, retired to rest one evening in her usual state of health, but early in the morning the family was disturbed by her groans. On entering the room, they saw her in the agonies of death; and before the medical gentleman arrived she breathed her last. This calamity came upon her with such an overpowering force, that it broke down her spirits, and left her paralyzed with mental agony. She sunk into a morbid melancholy, from which, not even the cries, nor the importunities of her brother could rouse her; and though on the day of the funeral she consented to put on the emblems of mourning, it was evident that her intense grief had either benumbed, or impaired her mental faculties. In this state she continued, till she was enabled to give vent to her feelings, by a flood of tears, but this relief, which restored her to herself, made her still more sensible of the irreparable loss she and her brother had sustained. "What shall we now do, sister," said little Henry, when she pressed him, for the first time to her bosom after she had recovered from the shock of death, "now our mother is dead?"

"Ah! what my brother: I will be a mother to you!"

"Then I won't cry much: shall we still live here?"

"Perhaps we may, my dear, but that depends on your uncle."

"I am glad of that, because I am sure uncle will let us live here."

On no point is the happiness and prosperity of a bereaved family, more dependant than on the selection of wise and faithful men, who become legally vested with the guardianship of their persons and the control of their affairs. If men of wisdom and of sterling integrity be chosen for this purpose—men, who unite in their character the kindness of a genuine friendship, with its constancy and disinterestedness—who will attend to the more important duties of their station, without overlooking or neglecting the more minute and trivial—and who feel a profound regard for their own honour, the affliction which is brought on the surviving members of a family by the decease of a parent, is considerably alleviated, as they have, in the person of such a trustee or executor, a friend who not only administers the soothing consolations of a tender sympathy, but watches over their interest with a parental fidelity and care. But if men of an opposite character be nominated to this important trust; men of an indolent and a selfish disposition—who are naturally irascible, and petulent; who accept the appointment from the mere love of power, or for the trifling legacy which usually accompanies it:—and who feel no more respect for the unimpeachable integrity of their moral reputation, than they do for the comfort and well being of the miserable victims who are placed under their jurisdiction, the death of a parent is usually followed by a series of afflictive calamities, which wring the heart of the sufferers with the most torturous anxieties, and not unfrequently reduce them, if not to absolute, to comparative poverty—leaving them no redress of which they have a capacity to avail themselves. Hence arises the necessity on the part of parents, when they are making a final disposition of their property, to fix on persons whom they entrust with its management, after their decease, who are known to possess the necessary qualifications for doing it, in conformity with the letter and spirit of their will, as the happiness and prosperity of their children is so deeply involved in it.

The nearest relatives of the testator are usually selected for this office—a brother, or an elder, or a favourite son; and though I would not condemn every of such selection, yet, as a general maxim of prudence, it will be found more conducive to the peace and comfort of a large family, to appoint some friends, who have no personal interest in the estate. The reason of this must be obvious to every person, who has had much practical experience in the affairs of human life. A near relative, being vested with legal authority over the property, if not over the persons of his relations, even when he is acting on the most honourable principles, and when governed by the most conscientious motives does not, in general, deem it necessary to give all that information, which they would like to receive, and which they think themselves entitled to receive; and they often hesitate to ask for an explanation, lest they should be suspected of impeaching his honour and integrity. They are silent, except amongst themselves, and though all cause of uneasiness or dissatisfaction might be removed by a simple and frank statement, yet this being withheld more often *from inconsideration than design*, their dissatisfaction increases, till they begin to impeach honour which has never betrayed its trust, and throw out dark insinuations against their real, if not their best friend.

But why not ask for information on points in which their mutual interest is involved? and thus have the cloud of mystery dispersed as soon as it appears; and so they would, if it were not for that barrier which the ties of consanguinity throw in their way, and which appears to them so formidable, that they cannot venture to pass it, till, by reiterated irritations produced by the workings of their own surmises and passions, they are prepared by some sudden storm or rush to break through it, to alledge unfounded charges, and utter unmerited reproaches. The consequences which result from such a line of conduct, often entail misery, and sometimes disgrace, on both parties; as the attack of passion is often repulsed by passion, and that satisfactory information, which would have been given to respectful solicitation, is refused to noisy clamour and infuriated anger,—and no alternative awaits the dissatisfied, but an appeal to the law, which is found to transform an imaginary source of family wretchedness, into a real one.

But it too often happens that a near relative, when appointed as a trustee or an executor under the will of a testator, will pass the boundary line of strict and impartial justice, and make the interests of others subservient to his own. Being vested with power, he employs it, not as the guardian angel of an ever watchful and disinterested vigilance, but as the waster and destroyer, who, with fair speeches and oft repeated promises, contrives either to lay suspicion asleep, or to counteract its manœuveres, till he has, by spoliation, plunder, or misuse, enriched himself by impoverishing others. Thus, like the author of all sin, having gained admission into the Eden of domestic confidence, under the disguise of a fictitious character, he employs his knowledge of good and of evil, to accomplish his own base purposes,—turning it into the local habitation of misery and wo, and compelling the children of an affluent and indulgent parent, to go forth into the world to gain a scanty subsistence by the sweat of their brow. If we ever feel indignant against vice, and are tempted to trespass against the law of a cautious moderation of speech, it is when we see it practising its nefarious tricks, and committing its cruel deeds on the persons and on the property of those whom it is sworn to protect and befriend; but our acquaintance with the affairs of human life has taught us, that no oath, however sacred, can bind the demon of injustice—who having renounced allegiance to heaven, sets at nought the solemn obligations of earth, and feels an unhallowed indifference, when looking round on the miseries which he has occasioned.

During the life-time of Mrs. Hutchinson, the temporal affairs of the family were conducted under her own prudent superintendence, as the was an executrix, and the property which her husband had bequeathed to his children was gradually augmented; but at her decease, the entire management devolved on the uncle, who was the only near relative they possessed. He was a man of acknowledged integrity, though not a man of wealth, and professed a friendship and an attachment for the orphans, which every one supposed to be genuine and disinterested. As they wished still to reside in the house of their birth, and which was endeared to them by a thousand sacred recollections of scenes of happiness and of sorrow, he did not object; and though he very prudently watched over their expenditure, and attended to those domestic arrangements which their youth and inexperience rendered them unable to regulate, yet he supplied Miss Hutchinson with an ample allowance of money to meet the current expenses of the family. His interference, though minute, was not felt to be unpleasant, as he paid deference to her opinion, and on all occasions respected and consulted the delicacy of her feelings.

Little Henry, who had received the rudiments of a classical education under the instruction of the amiable curate of the parish, was still suffered to remain under his instruction,—going and returning with the regularity of former times, whole, during the intervals of scholastic hours, he enjoyed the society of his sister at home. Thus two years of their life passed by, without any changes; the deep impressions produced on their minds by the awful visitations of death, had become fainter; and they began to indulge the hope, that they might enjoy some portion of happiness, even though both father and mother had forsaken them. At the expiration of this period, the uncle proposed sending Henry to a distant boarding-school, which for some time Miss Hutchinson resisted; but, judging from the arguments which were advanced in recommendation of the measure, that it might be advantageous to her brother, she reluctantly consented. She was now left alone; and she felt the solitude of her condition. When Henry was with her, she had a companion in her evening walks, or when remaining at home; and as he was an intelligent and affectionate boy, he contributed, by his inquisitive and facetious disposition, to keep up the vivacity of her spirit, and prevent her from dwelling on the sad and painful events of her history. But when he left her, she sunk into a state of deep mental depression, retired from

"The world shut out,"

as one who, having lost the object of her supreme regard, disdains to notice inferior beauties. The uncle perceiving this, advised her to break up her establishment, and come and reside with him; which, after long hesitation, she did. Having no suspicion of his honour, and feeling herself estranged from all the gay scenes and gay pursuits of life, she submitted herself almost entirely to his control; and at first thought she felt more happy under his roof, than when she had to superintend the affairs of her own household; but she soon began to repent of the steps she had taken, and would have returned to the habitation of her father's house, but her wily uncle had effectually prevented this by letting it to a gentleman for a term of years. She occupied her own separate apartments, and was attended by her faithful servant, who had nursed her in the days of her infancy, and was supplied with as much money as she required; but she was now obliged to ask, sometimes more than once, before she could obtain it, and often had the mortification to hear from her aunt some allusion, and references *to the extravagant habits, in which young persons, now-a-days, indulge themselves.*

The first vacation her brother Henry was allowed to spend with her; but when the second came, the danger and inconvenience of travelling in the winter season, which her uncle assigned why he should spend it at school. She ventured to remonstrate, which offended him; and a breach having now been made between them, her situation became more and more uncomfortable. Possessing an energy of spirit, which when once avowed, rose to the level of her difficulties, she resolved that he should not spend the vacation alone; and ordering a chaise she drove off to see him, leaving her servant to occupy her apartments during her absence. This instance of heroic decision, which awakened her passions and feelings, and made her feel greater than herself, alarmed her uncle, and induced him, on her return, to apologize, and express his regret that he had been the *innocent occasion* of wounding her. He now became very obsequious, and endeavoured, by multiplying his attentions to allay that suspicion which he was conscious he had excited in her breast; but she felt too indignant to accept them, with her usual urbanity of manners, and though she did not tell him that she doubted his honour and integrity, she made him think that she did.

At length, seeing more freehold property advertised for sale, which her father had purchased some years before his death, she demanded an explanation of the reason, and was informed, that as every thing was to be disposed of to make provision for an equitable division of the property between her and her brother, he judged it expedient to avail himself of the present opportunity to sell it, as land fetched such a good price. This reason would have satisfied her at a former period, but it did not satisfy her now, and therefore being apprehensive that her uncle was acting an unjust part, she went and consulted an attorney who made the will, and who was an old friend of her father's. A scene of iniquity now opened upon her, which if she had not been previously roused, might have proved fatal. Her uncle had sold out all the funded property, and called in several large mortgages with which he decamped to America—the land of freedom, and the resort of crime—leaving only the wreck of a large fortune for the unprotected orphans, who if it had not been for this timely interference would have been left pennyless,—dependant on the charity of others, or the resources of their own industry.

HEAVEN.

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."—*John* xiv. 2.

It was upon a beautiful evening in June, that three friends, whom I shall now only distinguish by the initials A. B. and C. met in the garden of C. for an hour of friendship. From the arbour where they sat there was a lovely home-view, beautifully deversified by wood and meadow and water; the golden buttercup thickly studded the pasture—the cattle were lying down in the long shadows—the mellow blackbird sung at intervals—the woods showed alternately deep shade and lights highly relieved—and the river meandered in tranquillity and transparency. Such a scene, at such a season, is the very personification of poetry, and C. happened to quote these lines by Bowdler, upon the death of his sister:—

"And often at the close of even,
I can breathe a silent prayer,
And lift my streaming eyes to heaven,
And see her spirit there."

"That," said A. "is doubtless beautiful poetry; but poetry loses for me all its power when it is not combined with truth. The heaven of the Hebrews was beautiful, and that of the Greeks still more so; but science has chased those imaginations from sober minds, and they ought not now to have a place in poetry."

"I must regret," replied B. "that you, my friend, continue to reject that hope, which is not only exhilirating but true; that mind must be dark where heaven is not; and I would have you to possess the peace which that hope inspires, and which gives to enjoyment an increased brilliance drawn from permanence; the hope of immortality is beyond all price! I must also regret, that by speaking of heaven as a *place*, theologians have given too much cause for philosophers to object; but the best divines describe heaven as a state, and not as a place,—place has to do with matter, but pure spirit in a state without form or space."

During this conversation, C., who had regarded his infidel friend with a look of pity and sorrow, and felt but little satisfied with the reply offered, then addressed them both:—

"With you, my friend, who unhappily are not satisfied upon those points from which I draw my greatest consolation, I hope much of what I am about to say will have weight; but with you, who look as well as myself for another and a brighter country, all I am about to say may not be thought unworthy of consideration.

"For heaven, indeed, I hope; and that too in its usually accepted sense of an abode of glorified spirits and glorified bodies,—not the refinement of a *state* only, which I cannot comprehend, but actually a *place*: there, wherever it may be, are the bodies of Enoch and of Elijah, and of my glorified Redeemer; and, if I am called as an exercise of faith to believe it, I do so, although I cannot tell in what part of the universe it may be situated. But Imagination may conceive situations appropriate, and neither Reason nor Science contradict her.

"Who knows whether that glorious sun, in whose unshadowed atmosphere there can be no night, may not be the world of felicity? its surface would contain all the inhabitants of this earth, or of those who may ever have lived in any of the planets which revolve around it.

"But there is another thought;—Few remember the vast unoccupied space between these planets and their glorious centre, to say nothing of that almost infinitely more vast, between that sun and another. If we reduce this to such figures as we can comprehend, let us suppose this earth to be a globe of about a foot in diameter—then the space to the sun will be two miles: multiply this proportion back to its proper magnitude—then what room for myriads of mighty angels, and perfected spirits of the just!—for scenes of glory which we cannot imagine, and for mansions of splendour beyond the power of earthly thought to conceive!—We do not see all this, but by a divine law to us it may be invisible; it was not till this law was suspended, that the prophet's servant saw the heavenly army, with its horses and chariots of fire.

"How small is the spot we occupy! how little do we know! how presumptuous in us to suppose we can cast an eye over the universe and discover all it contains! Philosophy has not yet penetrated a mile beneath the surface of this little world, nor risen a mile above the tops of its mountains—themselves indeed but grains on that which is but an atom in the universe of God.

"If from analogy we argue, as we well may, that while this little earth is peopled, it is not probable larger spheres would be uninhabited, with how much greater force does the argument from analogy apply to that vast unimaginable unoccupied space!

"I can imagine a free spirit ranging from world to world, lighting upon these sailing planets, like sea-birds upon the ship on the ocean, diving into the atmosphere and re-ascending, admiring the wonderful works of God, ever varied in every orb—full of love and full of praise, finding continual cause for fresh adoration and new wonder."

To B. these observations gave ideas he had not before conceived, and ideas which he confessed more elevated and sublime than that abstract sentiment he had previously entertained; and with A. it was the beginning of a mistrust in human wisdom, which ended in his being a sincere and happy convert to the glories of revelation.

ON INSINCERITY.

Insincerity is a plant of luxuriant growth in the depraved and corrupt soil of man's heart. It taints every motive and contaminates every action of the man under the power and dominion of sin. It is a principle which is generally unperceived by the unsuspecting victim whom it seeks to entrap and deceive. Hence it is difficult of discovery, and its baneful effects are not known until its deadly poison is felt operating in its consequences. It is a wide-spreading evil, prevailing in every situation, and infecting more or less all descriptions from the child to the man whose head is silvered over with age. It is astonishing with what a fair face and smooth tongue it deceives the unwary, and how much it assumes the manner and appearance of its opposing grace. To account for the prevalence of insincerity would be no easy task, were we destitute of the light of Divine Revelation. We could scarcely reconcile the idea of man's taking advantage of his fellow's ignorance or simplicity, did we not perceive it almost at every step, and reflecting in its existence the broad fact made in the Scriptures of truth, "that the heart is deceitful above all things and desperately wicked." With this lamp in our hand we not only discover its root, and in connexion with all the evils that exist in the world, trace out its cause, but blessed be God, we find its antidote, its means of cure.

Insincerity too, is not found only in persons making no profession of godliness. Would that it were! But is it not a notorious fact, that it is prevalent among the circles of the professedly pious? To secure its object, and to accomplish its purposes, is it not ofttimes concealed under the cloak of sanctity? to attain its end does it not often profess to be the subject of certain feelings, and as devoted to certain pursuits? Is not the still small voice of an uneasy conscience silenced and resisted in order to the attainment of certain advantages which are at the disposal of those, to whose principles we profess ourselves devoted, and on whose side we give them to understand we have long since enlisted? Do we not often meet with characters, who, in the society of the godly seem to be really and truly the friends and disciples of the blessed Jesus; whereas, if we follow them into their families and observe the discord, the irregularity, the unchristian tempers which reign there; or in the world, and mark their conversation, and note their intercourse with their fellow men, how little do we see of the same mind that was in their adorable Saviour when he tabernacled in flesh? how little of that spirit which characterized him, who was holy, harmless, undefiled, and separate from sinners? How very different then is it to resist the conclusion, that such are yet far, *very far* from the kingdom of God. How often is the humble believer constrained to hold down his head, and to mourn in secret over the gross inconsistencies of many professors! How does it grieve his righteous soul to witness their unholy dispositions, their worldliness, and the mean and dishonourable (not to say dishonest) conduct which they manifest in their intercourse with society in general! Nay does he grieve less on account of the stumbling-block which it proves to the mind just opening to the perception of the importance of real religion; the injury it does the cause of Christ in the world; and the melancholy state of such characters themselves. You will, indeed, not unfrequently hear some *talk* of the pleasure and delight they experience in hearing of the triumph of divine truth, in the ingathering of souls into the Redeemer's kingdom, and see the names blazoned abroad as public benefactors, on the list of our various institutions: yet if we look for self-denial, for a devotedness of heart and life to the service of God; if we look for *personal* exertion in advancing the interests of Zion, and expect them to unite in those meetings for social prayer, which are extending themselves, blessed be God, among the members of our church; we look in vain, and mourn fully lament that "all are not Israel who are of Israel." How often also do we meet with those in the religious world of whom it cannot be said, "Deceit and guile go not out of their lips." How few, comparatively, are sincere in their professions; or, in other words, how seldom do their actions correspond with their high-sounding claims to the discipleship of the Son of God. Such characters, truly, are neither sincere in their love to God, in attachment to his cause, or in their love to men. They have a *semblance* indeed of life, they profess to live, but, alas! they are dead—twice dead: they would fain have you believe that they are "the children of light and of the day;" but they are "in darkness even until now." Their religion is a false religion: it will not bear investigation—it falls before the religion of the Bible, like Dagon before the ark. How awful the delusion of such persons! how unhappy their situation both as regards their present state, and the prospect of eternity! O that such would be induced to retire into their closets, and to look into their hearts—to consider their ways, and look well to their goings, ere they enter that land, described as "a land of darkness—thick darkness," "the blackness of darkness for ever." "By their fruits ye shall know them:" for where sincerity is wanting—that sincerity which enables its possessor to appeal unto Him who searcheth and trieth the heart, as to its existence, that soul is destitute of the least spark of divine fire, and is in danger of perishing for ever.

But there are others who have been taught and permitted to feel the evil that lurks within. Striving to serve God in sincerity and in truth, they yet often doubt their possession of the grace of the Spirit. They know their motives contain frequently such an admixture of self, and their conversation and conduct to be so often under the selfish feelings of their own hearts, that they jealously question the correctness of their principles and the stability of their attachment to the Lord Jesus. Hence they "groan, being burdened." Insincerity is ever at hand to mingle itself in all their duties and performances, and would fain lie at the bottom of every action, and stand uppermost in all things. But they desire. Oh, how ardently how intensely! *to be sincere.* They aim at sincerity; they see daily more and more of the hideous nature of insincerity, and know how liable they are "through the weakness of the mortal nature" to fall into it. Knowing that sincerity is what God requires in all who approach unto him and engage in his service, they are tempted frequently to imagine, because they see so little of it in themselves, that their profession is hypocrisy, their hopes delusive, and their prospects melancholy. Such characters recognize the importance and perceive the suitable nature of the Apostle's prayer for the Philippian converts, "that they might be sincere." This they long after, and pray for it; notwithstanding their doubts and apprehensions they yet through grace can say, "Lord, thou knowest all things: thou knowest my desire to be sincere in my profession of thy name, in my attachment to thy cause, and in devotedness to thy service." In what an endearing and edifying point of view do the prayers of the Apostle present him! How evidential of his love for the Christians at Philippi! How worthy the imitation of Christian ministers for their people, and Christian brethren for each other! St. Paul well knew the evils that lurk in the hearts of men; he knew how apt they were to be deceived and deluded by the enemy of souls, and to substitute a high-sounding profession for inwrought sincerity and outward conformity to the example and precepts of Christ. He was aware of the dangers that encompassed the Christian, of the rocks on which he may strike, and the quicksands on which he may founder: he knew that sincerity to be one of these: hence he prays—prays to Him who alone could make them so, and keep them such, "*that they might be sincere;*" that they might not be infatuated by the smiles of the world on the one hand, or terrified by its frowns on the other; "*but be sincere and without offence, until the day of Jesus Christ.*" Phil. i. 10.—*Christian Guardian.*

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